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Chiricahua

LOCATION AND HISTORICAL SKETCH

THIS volume describes the culture of an Apachean-speaking tribe of the American Southwest as it existed during the youth of the older informants from whom data were collected. The Chiricahua were already horsemen and possessed their first firearms, but tribal life had not yet been disrupted by hostilities with the Americans.

The territory which they controlled during this period was extensive and is not easy to define accurately. They ranged through southwestern New Mexico, southeastern Arizona, and the northern parts of the Mexican states of Sonora and Chihuahua. The Rio Grande acted as the eastern boundary. Occasional journeys and raids brought them as far north as the pueblo outposts of Laguna, Acoma, and Zuñi, but ordinarily they did not stray much farther north than the present site of Quemado, New Mexico. The western limits of their country can be roughly indicated, from north to south, by the present towns of Spur Lake, Luna, Reserve, and Glenwood, New Mexico, and by Duncan, Wilcox, Johnson, Benson, Bisbee, and Parker Canyon in Arizona. To the south an undetermined area in northern Mexico was also under their control.

The Chiricahua bands were three in number. The most eastern and northern band, whose territories joined those of the Mescalero Apache at the Rio Grande, controlled almost all the Chiricahua territory west of the Rio Grande in New Mexico and has been given a number of names throughout the literature. Those occurring most frequently are Warm Springs or Ojo Caliente Apache, Coppermine Apache, Mimbreños Apache, and Mogollones Apache. The Chiricahua name for this band is *čihénè*, "Red Paint People." In historic times this band has been led by Mangus Colorado, Victorio, Nana, and Loco. From historical records and the accounts of informants, the local groups and camp sites of the members of this band can be traced to the

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Datil Range, the vicinity of Rito, Hot Springs, Cuchillo, and the Black, the Mimbres, the Mogollon, the Pinos Altos, Victoria, and Florida mountain ranges. For convenience I have called the Red Paint People the Eastern Chiricahua band.

To the south and west of the Red Paint People, ranging through the portion of southwestern New Mexico west of the Continental Divide and through southeastern Arizona, a second Chiricahua band, called *čóką́nén*, whose name does not yield to linguistic analysis, was to be found. This is the band to which the term "Chiricahua" was first applied. It was this band, often called in the literature "Cochise" Apache after their leader, Cochise, which held Apache Pass, and with which the government had a great deal of trouble during the Indian Wars. The most famous of the strongholds of this band, which I have named the Central Chiricahua band, were the Dragoon Mountains, the Chiricahua Mountains, and the Dos Cabezas Mountains.

The third and southernmost band of the Chiricahua, called in the native tongue, *ʰdé'iʰdà·ɬ*, "Enemy People," stayed almost entirely in what is now Old Mexico. I shall refer to this group as the Southern Chiricahua band. During the last half of the nineteenth century difficulties with the Mexican soldiery drove them north, where they speedily came into conflict with settlers and United States government forces. After that they were harried from either side of the border until Geronimo's surrender in 1886. Geronimo himself was born a member of this band. Mention of this tribal subdivision in the literature is made under the names of Southern Chiricahua and Pinery Apache. Reference in the literature may be found to their leader, Hǫ̀ whose name has been variously written as Who, Whoa, or Juh. The Sierra Madre and the Hatchet Mountains were familiar landmarks of this band.

With the appearance in numbers of white settlers, the affairs of the tribe took an unhappy turn. About 1870 the Ojo Caliente Reserve in western New Mexico was established for the Eastern Chiricahua band. In 1872 similar provision was made for the Central Chiricahua and the Southern Chiricahua. Because part of their range lay in Old Mexico, it was particularly difficult to

[Text continues on p. 4]

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Approximate location of Chiricahua Bands in aboriginal times, showing portions of southeastern Arizona, southwestern New Mexico, and northern Mexico. Principal mountain ranges, modern settlements, and present major political boundaries are also indicated.
EASTERN BAND
CENTRAL BAND
SOUTHERN BAND
Quemado
Pinos
Datil Mts.
Spur Lake
Luna
Reserve
Alpine
Glenwood
Reserve
Cruzville
Hot Springs
Gallinas Mts.
Datil Mts.
Duncan
Willcox
Johnson
Bowie
Elgin
Portlar Canyon
Dos Cabezas Mts.
Chiricahua Mts.
Peloncillo Mts.
Rio Grande
New Mexico
Mexico
Sonora
Chihuahua
Rio Hondo Mts.
Rio Hondo Mts.
Rio Hondo Mts.

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cigarette was rolled by an old man or woman. This was done so the person could reach the age of the one who rolled it. The old person prayed and lit it for him."

Age brings prestige, if it is ever to come to an individual. The band leaders are chosen from the most forceful heads of local groups; local group leaders are the most authoritative voices of extended families. Few men who have not lived long enough to rear a large family and to see their daughters marry well head extended families. With his children and grandchildren around him and sons-in-law to do his bidding, a man may establish important alliances and gain political and economic stature. That older persons figure so prominently in the ceremonial and political life is significant for the grandparent-grandchild relations.

The rule of matrilocal residence permits constant contact between the child and his mother's parents. These kin are usually the oldest and, while they retain their vigor, the most respected members of the extended family. The family is the realization of the line they have founded. Their daughters and unmarried sons owe them obedience and deference, and their sons-in-law are bound and subordinated to them by strict social and economic rules.

The maternal grandparents concern themselves in countless ways with the child's development. They are constantly consulted by their daughter on problems of child-rearing. They are present at the first ceremonies held for the baby and contribute whatever is needed for these occasions. It is often one of these grandparents who acts as the cradle-maker and shaman of the cradle ceremony. They may suggest a first name for their grandchild. Their home is always open to him, and it is not unusual for him to sleep there. If his mother dies and his father leaves the extended family because it cannot offer him a suitable mate, the maternal grandparents are likely to rear the child.

My father was left an orphan at about six years of age and was brought up by his grandparent. It was his mother's father who took care of him. This man lived in Chiricahua country. My father lived there with him until he was twelve or fifteen years old. He was with the old man all the time. When he told about it in after years, he said he often wondered why this old man took such an interest in him. He often wondered if he was worth it, worth having so much attention

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About noon Mrs. S. came out, bringing a buckskin. A little later the girl came out. She came directly to the buckskin, and Mrs. S. put her down and rubbed her. Then Mrs. S. made four tracks with pollen on the buckskin. W. sang and led her through the four steps, one song for each step. Then the basket with the bag of pollen and an eagle feather in it was put to the east. She ran around it clockwise and returned to her place. She did this four times. Each time the basket was brought nearer. As she came in the last time, tobacco, fruits, and other presents were thrown into the air just as soon as she got back on the buckskin. [431]

Then she marked W. with pollen, marked him across the nose. He marked her the same way. Next she marked the women and children and they marked her. She marked them across the bridge of the nose also. Then the men came. She marked them on the side of the face. After that she picked up the buckskin and shook it to the directions, beginning with the east. Then more presents were given out. [431]

The procedure just described is a much-reduced version of the full rite. The order of events is altered to compress the activities of many days into the hours of one morning, but the incidents enumerated offer a good inventory of the significant elements. 881

Final preparation and the beginning of the rite.—The ceremony is usually held outside the permanent encampments at a level spot in a clearing selected by the family sponsoring the event. Some days before the exercises are to start (often four days for ceremonial emphasis) the girl's family repairs to the grounds to get everything in readiness. [801]

One of the first acts is to erect the "cook shack," a long, rectangular, leafy shelter to the south of the place where the principal ceremonial structure will stand. [343]

Meanwhile news of the approaching ritual has spread. Members of the local group to which the girl's family belongs and visitors from near-by local groups of the same band gather. If the ceremony is well advertised and the site is near the dividing-line between bands, persons from these neighboring bands may attend. This is a ceremony at which all members of the tribe feel welcome: 881 574 621 619

All the Indians enjoy the feast—poor and rich, the able-bodied and the lame and blind. This feast has been handed down for many, many years. . . . . All the singing is supposed to work out the future life for the girl in order . . . . that she have long life. The songs bring good luck. The ceremony works good luck for everyone that takes part in it and good luck for the old people during the time of the ceremony, also good luck for the spectators. They sing and pray for all. [777]

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has to be made if the family is to live near "friends." All that can be said is that residence in one place rather than in another may be determined by the presence there of a family with which friendly connections have been established through marriage. 621 602 591

The presence of his own kin in the same local group where he lives with his affinities assures the newly married man of the perpetuation of a good many past ties, as an understanding of the relations between the extended family and the local group suggests. 602 621

The local group is a cluster of encampments in one general locality. It is a division of the larger group, the band. The people in it all camp around some well-known spot from which the local group gets its name. Those who camp around Mora Mountain are called "People of Mora Mountain." This refers to all the people living together in this region. But within the local group there would be other divisions. All would not live at one place. Some would camp on one side of the mountain, some would camp on the other. Others might camp at any favorable spot near water. These smaller groups or camps are decided along relationship lines. That is, all the relatives and those who marry into a certain family live together. 621 596 361 [101]

These smaller units, the extended families, are referred to by means of the leading men in them. Thus, we speak of N.'s encampment, C.'s encampment. The local group is not a relationship group strictly, but the extended family does consist of relatives. If a person asks, "Who are you? To what people do you belong?" you give the name of your band. But if someone asks where you live, you say that you are one of a certain local group. 621 596 101

The local group tie is essentially one of residence and may be severed summarily: 621 602 591

The children are usually members of the local group to which the mother belongs, because a man is supposed to live near and work for his wife's people. When a man of one local group marries a woman of another, his direct affiliation with the first local group is over. He is now related by marriage to people in the second local group. But he has relatives in the first one, and in case of trouble or divorce he would go back there.

Further characteristics of the local group are summarized in this explanation: 621 596 591

The local group consists of a number of extended families living near some prominent family, that is, living around some family who has a good leader. This leader would be expected to lead the men of the local group when they go on a raid or engage in war. But each extended family has its own place to store food. And whenever a girl's puberty rite takes place, people outside the local group come too. [554] [251] [881] [619]

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621 596 [582] A great many families of a local group are related, but not all of them. Therefore, it does not necessarily mean that a man has to marry outside the local group. The families who make up the group shift constantly. A family will often go and attach itself to some other local group.

621 222 462 The women of a local group are the ones who would go to gather mescal together. Those who went would go and come from the main group. It might be that they'd split off into smaller parties which would later rejoin. It depends on how thick the mescal is in one place and how many people there are.

621 619 484 The members of the local group can go anywhere in the territory of their band, but they are out of place if they go into the territory of another band. An individual or family of the Southern Chiricahua band might join many Southern Chiricahua local groups in turn. . . . .

621 701 726 At the time of a big raid, men from more than one local group might get together, but those from each locality would stay around their own leader. He acted as a sort of captain for them. When they made camp at night, those from one local group would stay together. For boys' training, the young fellows of a local group are the most that would be brought together at one time.

621 602 182 Though allegiance to the local group is brittle and its composition is constantly changing, it does provide a common name, base, and leadership for its members and gives them the opportunity to engage in certain industries in common. In these matters it cuts across the boundaries of the extended family, and, if a married man has blood relatives in the same local group, it offers him the opportunity to co-operate with these kin for many purposes. This means that his horizon is never entirely limited to the interests of his affinities.

THE WOMAN AND HER HUSBAND'S RELATIVES

602 596 The married woman has no formal obligation to labor for her husband's relatives but is expected to carry on her industrial activities in company with her mother and sisters as a permanent member of the extended family in which she was born. Moreover, none of her husband's kin calls upon her to avoid them. To express approval, some of them may, however, use polite form in speaking to her.

602 195

Relatives of a boy can ask the girl he marries for polite talk if they think much of him. His own brothers and sisters and cousins can do this. The father and mother of the boy don't do this. They regard their son's wife as their own daughter. The brothers and sisters of both the father and the mother can do it though. But they don't have to. It's up to them.

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POLITICAL ORGANIZATION AND STATUS

•619 ALL members of the tribe, despite minor differences which exist between the bands, are aware of the linguistic and cultural bonds which identify them as one people and which distinguish them from other groups of the region:

> In customs, speech, beliefs, and manner of dress we people over the other way [west of the Rio Grande] in Chiricahua country are very much alike. There may be slight differences in speech. [It is doubtful that these ever went deeper than some variations in vocabulary.] But we could always understand one another thoroughly. The fundamental things—beliefs and ceremonies—are the same. By these people I mean the Southern Chiricahua, the Central Chiricahua, and the Eastern Chiricahua.

[574] This tribal tie is expressed in a number of ways. The three bands remain at peace with one another. Visiting between members of different bands, especially near the peripheries of the band territories, is a frequent occurrence. Individuals of one band are always ready to attend the puberty rite of the daughter of a member of another band. The social dance songs, with their repeated references to a woman or a man "from a far country," are [582] further evidence of intercommunication. Marriages between members of different bands grow out of these social contacts. Quite often persons whose lives would be forfeit in their own band territory find a refuge in another district.

619 648 The right of members of one band to pass freely through the territory of another band was not challenged until the Americans became interested in controlling the activities of the Chiricahua:

> We [the Eastern Chiricahua] were on friendly terms with the towns around us and we were causing no trouble there. But the Central Chiricahua and the Southern Chiricahua came around. They used to bring in horses stolen from the south, and they got us into trouble.
>
> Some of our leading men said, "There are too many Southern Chiricahua and Central Chiricahua here. They are bringing in horses. They will get us into trouble." But our leader, Victorio, wouldn't do anything about it. He said, "These people are not bothering us."
>
> Then a bunch of them came with some horses from the south. There were

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about seven in the bunch. They had stolen horses from the Pima Indians around Tucson. The Pimas told the missionary there, and he wrote to Washington. Soldiers came and took these men prisoners. They chained them and took them to San Carlos. Then they took all the Eastern Chiricahua band there. Those seven men were taken in wagons. We all had to come with horses.

Despite the peaceful relations and frequent social contacts between the bands, there is no political synthesis and scarcely any formal recognition of the tribe as such. There is no distinct tribal name. The word which serves to identify tribesmen also differentiates all Apachean-speaking peoples from others and is now used by the Chiricahua to distinguish Indians in general from Europeans and other non-Indian populations. Moreover, there is no organized leadership for the entire tribe; and no instances have been found where the three bands acted in concert to carry war to others, to repel invasion, or for any other purpose. The tribe is too widely scattered over its extensive, varied, and difficult terrain for united action. While individuals and families can cross band borders and be received as tribesmen, a concourse of the entire population is not practical.

The band, however, does achieve the political consciousness that the tribe lacks. It possesses a distinct name which has no other meaning. It is guided by a recognized leader (occasionally by more than one), assisted by a number of subordinates. The opportunities for interaction are much greater for members of the various local groups which comprise a band than for members of different bands. As this indicates, the band is a division of the tribe based on territory, including within its borders those local groups near enough together to unite for military action if the need arises or to co-operate for any important social occasion. The nature of the local group and that of the extended family have already been discussed.[1]

This segmentation of the society into social units graded in size and scope of activities implies a pyramiding of responsibility and leadership. It is the men who formally assume posts of authority, though "women attend councils and may speak if they have anything to say." The married man acts as the head of his

[1] See pp. 18–19 and 24–25.

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621 594 The married man acts as the head of his household and answers for his wife, his daughters, and his unmarried sons. When he reaches middle life, after his daughters 621 596 have married and he has sons-in-law to heed his wishes, he is the head of an extended family and gains in prestige. If anything very serious, such as a witchcraft trial, brings the members of a local group together, though all adults are present, it is these heads of extended families who monopolize the discussion and [554] carry the decision. However, these representatives of extended families do not all stand on a par. They, and the families for whom they appear, vary in status and affluence. Of these elders, [622] one is the recognized leader and a person who is expected to voice his views in detail and with conviction. It is loyalty to this local group leader and trust in his wisdom which holds the particular nucleus of families together.

554 596 622 623 There may be others present, men distinguished for wealth, bravery, or exceptional ceremonial knowledge, who are little less important in status than the leader. The leader needs their good will and support and seldom ignores their advice when their desires are obvious. These men may be considered the inner circle of the council, the advisers upon whom the leader leans heavily. "The heads of extended families are not necessarily leaders. They are often men of some influence though. C. was the leader of his little bunch, yet he was not recognized as a great leader. N. was both. The leader, however, is sure to be also the head of an extended family." Most of the others, because they are younger or more retiring, or because they represent families that are small, poor, or low in social position, add little besides their presence and their assent to what is decided.

• 619 621 622 554 To complete the picture, it is necessary to add that it is the most dominating of the local group leaders who heads the band. This distinction is not always clear cut. Sometimes the membership of two different local groups of a band each considers its leader superior. Then, when these two local groups join forces, authority is fairly evenly divided. Thus, while the Central Chiricahua of all local groups acknowledged Cochise as their leader, among the Eastern Chiricahua some preferred the direction of Victorio, others had more confidence in Nana.

2: Castetter and Opler N, E-5 (1931-1934)1936
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MESCALERO

INTRODUCTION TO MESCALERO AND CHIRICAHUA APACHE CULTURES[1]

Well over one hundred plants used by Mescalero and Chiricahua Apache Indians for food, drink, and narcotics are listed and discussed in the pages which follow this introduction. These two tribes can be treated together in such context because of the close correspondences between them in most aspects of material and non-material culture, because they inhabited contiguous areas in the same general ecological region, and because the plants of the region utilized by them and the methods of preparation were remarkably alike for both peoples.

Little guess-work or uncertainty has been permitted in the material here presented. Trips were made into the field with Apache informants who found and gathered specimens of the plants formerly used by their people, and at this time the account of manner of utilization was recorded. The specimens were pressed, mounted, and later identified.

The list of names to be found at the back of this bulletin is by no means a complete inventory of the plants used by these Apache for the purposes we are considering. The work was conducted during a drought period and specimens of a number of plants were not obtained. Again, because of immaturity, or for some other reason, certain plants were never positively identified and the data pertaining to them have been excluded. Then too, the present Mescalero Apache

1. The first section of this bulletin (with the exception of the unit on geographical setting) has been prepared by Dr. M. E. Opler and the second section by Dr. E. F. Castetter. Unless otherwise noted, the facts concerning the preparation and use of plants by the Chiricahua and Mescalero Apache have been gathered during the years 1931-34 in the course of ethnological field-work made possible by the University of Chicago, Columbia University, the Southwest Society, the National Research Council, Social Science Research Council, and the Laboratory of Anthropology of Santa Fe. The authors are very much indebted to Professor A. L. Hershey, of New Mexico State College, who identified a number of the plant specimens; to Dr. Kirk Bryan, of Harvard University, for suggestions bearing on the geographical setting of these Apache; and to Dr. Harry Hoijer, of the University of Chicago, for his aid in the translation of Apache plant names. Thanks are due to many Apache informants, and especially to Charles Smith and Sarah Kenoi for assistance in the collection of the plants.

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Western Apache (Northern Tonto, Southern Tonto, White Mountain or Coyotero, Cibecue, and San Carlos Apache), and the Navaho. The dialects of the Chiricahua and Mescalero are usually close—closer, in all probability, than the dialects of any two other Southern Athabaskan tribes.

Ethnic ties point in the same direction. With due allowance for individual tribal variations and the influence of adjoining culture areas, there emerges a basic core of mythology, belief, and social organization common and peculiar to these Southern Athabaskans. In this respect the Mescalero and Chiricahua are again found to be most closely associated. In fact, the evidence of language, custom, and geographical location strongly suggests that these two tribes represent a late differentiation of a parent stock.

LOCATION

The land which the Mescalero claim was theirs in aboriginal times lay principally in what is now New Mexico. The eastern limit of their recognized territory was the flat country to the east of Hondo, but expeditions for salt, or to hunt antelope and buffalo often took them far beyond this point and many times east of the Pecos. Occasionally they wandered as far north as Santa Fe. On the south their range extended into northwestern Texas and into northern Chihuahua and Coahuila, Old Mexico. The Rio Grande was their western boundary. The favorite Mescalero haunts were to be found in the San Andreas, Sacramento, and Guadalupe mountain ranges. Places within this central mountainous area are the ones most frequently mentioned in the old stories, and from this section hunting expeditions and raiding and war parties would start out for the more remote parts of Mescalero territory.

The Chiricahua ranged through western New Mexico, southeastern Arizona, and southward into Old Mexico. Their eastern boundary began at the Rio Grande. They ranged westward approximately to the eastern boundaries of the present White Mountain and San Carlos Indian reser-

2: Castetter and Opler N, E-5 (1931-1934)1936
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vations. The territory they claimed reached the Pueblo district of Laguna and Acoma to the north, and on the south their lands extended into Chihuahua and Sonora, Old Mexico.

BAND AND LOCAL GROUP

The Mescalero were divided into two bands. One was called "Edge of the Mountains People." The members of this band stayed most often in the vicinity of the Sacramento and Sierra Blanca mountain ranges. The second band stayed farther to the east and the smaller offshoots of it, which we may term local groups, often camped on the flats in times of peace and so gave the name of "Plains People" to the band. These two Mescalero bands were one in language and customs and, though each had separate leaders, recognized themselves as a single people.

The Chiricahua bands were three in number. The eastern band, whose territories joined those of the Mescalero at the Rio Grande, controlled the territory of southwestern New Mexico and has been given a variety of names throughout the literature. Those occurring most frequently are Warm Springs or Ojo Caliente Apache, Coppermine Apache, Mimbreños, and Mogollones Apache. The native name for this band is *tcihene*, which probably means "Red Paint People." In historic times this band was led by the well-known chieftain, Victorio.

To the south and west of the "Red Paint People," ranging through a portion of southwestern New Mexico and through southeastern Arizona, a second Chiricahua band, the *tcokanene*, was to be found. The derivation of the native term is uncertain. It was this band, often called in the literature Cochise Apaches after their leader, Cochise, which controlled Apache Pass and with which the government had a great deal of trouble during the Indian wars. It was this band, too, which was instrumental in giving the name Chiricahua to the whole tribe. One local division or local group of this band had as its main refuge the rocky indentations along a mountain range called by the Apache *tseγata*, "Rock Pocket."

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Pocket." They were, therefore, called "Rock Pocket People." The Spanish name for this mountain range is the Chiricahua Mountains. At first the name Chiricahua was applied only to the Indians ranging in the vicinity of these mountains. When hostilities began, however, and the three bands were considered a common enemy, the name was used indiscriminately of all the hostiles. The name is now so well known and established that it has been thought best to retain it for the entire tribe.

The third and southernmost band of the Chiricahua was called "Enemy People." They stayed almost entirely in what is now Old Mexico; their territory embraced parts of northern Sonora and Chihuahua. Geronimo, whose name figures so largely in the accounts of the Indian wars of the Southwest, was born a member of this band. [131] [622]

It must not be thought that all the members of one band lived together or in close proximity. These bands were further divided into smaller units. Each, under the guidance of a man of some importance, chose as its base some natural fortification or landmark, was known by the name of that place, and, therefore, can be spoken of as a local group. Thus a group of Apaches of the *tcihene* or Warm Springs band consistently camped near a mountain called "Nokane Mountain." This group became known as the "Nokane Mountain People." 621 [619] [101] [103]

The nucleus of the local group was a body of relatives, the relatives of the leader. Friends who had faith in the leader's sagacity might also attach themselves to his following, new male members entered through marriage with women of the group, and in last analysis membership in the local group was determined by residence. Despite their importance, these local groups were fluid and unstable bodies. Loss of faith in the leader, death of a leader at a time when no other member could command the respect of the following, misfortune or widespread illness during residence at the favorite site, could all prove instrumental in the breaking up of the local group and the scattering of its membership. 621 596

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619 621 101 From the point of view of the native the band was more important than the tribe. This is reflected in nomenclature. Neither the Chiricahua nor Mescalero have true native tribal names, but the bands are named. This undoubtedly derives from the fact that in aboriginal times, due to the scattered condition of the tribe and the large area which it controlled, an Apache's meaningful contacts were likely to be limited to members of his band. There were few occasions when tribal unity could be affirmed by a gathering of all tribesmen.

184 ## CULTURAL DIFFERENCES BETWEEN THE MESCALERO AND CHIRICAHUA

Besides the linguistic differences between the Mescalero and Chiricahua, and the relatively minor tribal distinctions in songs, rites, myths, and folk beliefs which might be expected, the most noticeable tribal variations existed in the realm of material culture. [224] The Mescalero made trips to the plains to hunt buffalo, and were to some degree dependent upon this animal for meat, skins, and sinew. The Chiricahua were too far west to benefit to any great extent by the presence of buffalo on the plains. [342] When living or hunting on the plains the Mescalero made use of the skin-covered tipi [492] and transported the poles for it by horse in the form of a travois. But only the Warm Springs, the most eastern band of the Chiricahua, made any use of the tipi or travois, and then infrequently. [415] The Mescalero shaped rawhide parfleches and painted them with Plains-like geometric designs. [531] The parfleches of the Chiricahua were undecorated.

291 184 An orientation towards the Plains can be discerned in Mescalero dress and hairdress, too. The typical costume of the Mescalero man was buckskin shirt, loin-cloth, leggings, [177] and hard-soled, low-cut moccasins. His hair was braided and wrapped. [302] The Chiricahua man presented a markedly different appearance. He wore no leggings, his moccasins came high on his legs and showed a curious, disc-shaped, upward projection at the toe. [302] His hair hung loosely or was kept in place by a headband only.